ABROAD.—The Pope, and young Bomba, late of Naples, are yet at Rome, protected by French soldiers. Italy is consolidating her liberties by legal enactments. Poland and Hungary continue to urge their demands for constitutional freedom.—Napoleon seems to have silenced the bishops and priests in France, who now can only growl in their dens.—From India we hear that idolatrous holidays are to be abridged, and no longer published in the Government Gazette. This is one more good step in the right way.—But to America all eyes are directed. The forces of the North and the South are confronting each other. And there they

> —"stand like greyhounds in the slips,
> Straining upon the start."

The spirit of the North is fully roused, and the conflict will be terrible. The Southerners, like true "Cavaliers," lay it all to the "Puritans." One of them is reported to have said, "If that confounded ship had sunk with those ——— puritan fathers on board, we never should have been in these extremities!"

Marriages.

April 16, at the baptist chapel, Cannon Street, Birmingham, by the Rev. Isaac Lord, Joseph, second son of Mr. Thomas Nicholls, of Holloway Head, to Mary Ann, only daughter of Mr. Frederick Henry Coles.

April 16, at the General Baptist chapel, Mansfield, Mr. Reuben Hull, Loughborough, to Mary Ann, elder daughter of the Rev. J. Wood, minister of the place.

April 16, at the old baptist meeting house, Gamlingay, by the Rev. E. Manning, John Ulysses Paine, to Mary Ann Olley Kidman, both of Caxton, Cambs.

April 17, at the baptist chapel, Worstead, by the Rev. J. Crompton, M.A., the Rev. J. F. Smythe, baptist minister, to Elizabeth Thompson, daughter of Mr. W. Smith, Smallborough.

April 17, at the baptist chapel, George Street, Plymouth, by the Rev. T. C. Page, Mr. Henry Grant, of Kingsbridge, to Miss L. Walters, of Plymouth.

April 18, at Badcox Lane baptist chapel, Frome, by the late pastor, the Rev. A. M. Stalker, Christopher Hensley, late of Port Elizabeth, South Africa, to Sarah Lacey, only surviving daughter of Mr. Coombs, Frome.

April 18, at the baptist chapel, Lenton, Nottingham, by the Rev. J. J. Goadby, Mr. Anderson Brownsword, of Nottingham, to Jane, daughter of B. Walker, Esq., Parkside.

April 18, at the baptist chapel, Elsworth, Cambs., Mr. Josiah Smith, of Willingham, to Miss Jane Smith, of Elsworth.

April 22, at the baptist chapel, West Haddon, by the Rev. T. M. Thorp, Long Buckby, Mr. George Fish, London, to Elizabeth, youngest daughter of Mr. Thomas Healey, West Haddon.

April 23, at the baptist chapel, Kingsbridge, by the Rev. E. H. Tuckett, of Exeter, Mr. Wm. Crimp, to Miss Jane Elliott.

April 24, at the baptist chapel, Lydney, Mr. Frederick Horne, of Moreton-in-the-Marsh, to Mary, eldest daughter of Mr. Thomas Nicholson. The ceremony was performed by the Rev. M. S. Ridley, the new minister of the chapel, and was witnessed by a numerous congregation of neighbours and friends, whose kind feeling and good wishes must have been highly gratifying to the bridal party.

April 29, at Somerset Street baptist chapel, Bath, by the Rev. D. Wassell, Mr. James Dowling, to Elizabeth Hill, both of that city.

April 30, at the Independent chapel, Market Drayton, by Mr. Burroughs, baptist minister, Mr. Isaac Tomlinson, to Miss Mary Beddall. Also, in the above chapel, by the same minister, on May 15, Mr. Edward Spencer, to Miss Susan Dod.

May 4, at the baptist chapel, King's Road, Reading, by the Rev. J. Aldis, Mr. H. J. Herbert, of Castlefield, Herefordshire, to Miss S. A. Marshall, of Reading.

May 5, at South Street baptist chapel, Exeter, by the Rev. Stewart Williamson, Mr. John Chalk, jun., to Miss Louisa S. Pidsley.

May 6, at St. Andrew's Street baptist chapel, Cambridge, by the Rev. W. Robinson, Mr. S. Elbourn, Bassingbourn, to Mary Ann, only daughter of Mr. Wm. Silk, Cambridge.

May 7, at Portland baptist chapel, Southampton, by the Rev. R. Cavan, Mr. Henry Blinkhorn, to Miss Bessie Morris, niece of Mr. William Hatch, of Grove Cottage, Portswood, Southampton.

May 11, at the baptist chapel, Lower Guiting, Gloucestershire, by the Rev. A. W. Heritage, Mr. William Harris, of Puckland, to Miss Jane Berry, of Guiting.

May 16, at Kingsgate baptist chapel, by the Rev. C. Woollacott, Mr. John Goosey, of Kettering, to Mary, fourth daughter of the late Joseph Wallis, Esq., of Barton Lodge, Northamptonshire.

May 16, at Arthur Street baptist chapel, Camberwell Gate, by the Rev. W. Howieson, Robert Barker Starling, Esq., of Great Portland Street, Marylebone, to Eliza, sixth daughter of William Henry Watson, Esq., of Marlborough Place, Walworth.

May 17, at the baptist chapel, Brown Street, Salisbury, by the Rev. Philip Bailhache, assisted by the Rev. J. W. Todd, Mr. A. Edward Purchase, of Kington, Herefordshire, to Fanny Maria, daughter of John Keynes, Esq., of Salisbury, Wilts.

Deaths.

March 11, Mrs. Elizabeth Stainton, of Kirton Lindsey, after a brief illness, aged 74. She had long been a member of the General Baptist church in this place.

April 1, at Wilmot Street, Derby, the Rev. William Spurgeon, in the 76th year of his age, and for nearly forty-seven years pastor of the baptist church, Neatishead, Norfolk.

April 17, at Potton, Bedfordshire, the Rev. W. Tite, in the 73rd year of his age, and for nearly twenty-five years pastor of the baptist church at Potton.

April 22, after a long and painful illness, the Rev. Moses Bute, baptist minister, Pontygwaith, Monmouthshire, in the 36th year of his age.

April 22, at East Prince's Street, Rothesay, Bute, the Rev. John Muir, baptist minister, in the 67th year of his age.

April 22, at Stretton-on-Dunsmore, Ann, the wife of Mr. Thos. Bennett and daughter of the late Joseph and Grace Parkinson, of Sawley, in the 78th year of her age. She was baptized by the late Rev. T. Pickering, of Castle Donington, when only 11 years old, and continued to maintain a consistent christian character for the long period of sixty-six years, the last thirty of which she was a member of the General Baptist church at Market Harborough, and has left an aged husband and nine children to give thanks to that merciful God who permitted them for so many years to enjoy the very great blessing of such a wife and mother.

April 27, at the residence of Mrs. Daniel, Prospect Mount Villa, Dartmouth, South Devon, the Rev. James Simmons, M.A., aged 70, after a protracted affliction, borne with exemplary patience. He was many years pastor of the baptist church, Olney.

April 30, Mr. John Salisbury, of Ashby-de-la-Zouch, aged 80. From his youth up he was a member of the General Baptist church; a man of intelligence and piety, but of quiet and retired habits. Mr. S. was father of the Rev. James Salisbury of Hugglescote.

May 2, aged 76, Hannah, widow of the late Mr W. B. West, of Ilkeston, near Nottingham; for half a century, and perhaps more, a worthy and respected member of the General Baptist church in that town. She died in much peace.

May 6, at Guiting, Gloucestershire, Mr. Edward Robbins, aged 71. Deceased had been for many years a consistent member of the baptist church, Naunton, and for some time a deacon. On the morning of the 5th he assisted in the distribution of the elements at the Lord's Supper, and the next morning at five o'clock was a corpse!

May 9, at his house, White Cottages, Grosvenor Street, Camberwell, after a short illness, Mr. George Cole, son of the late Rev. George Cole, formerly pastor of the baptist church meeting at Church Street, Blackfriars Road. He has left a widow and seven young children to mourn their great loss.

May 11, Thomas Farmer, Esq., of Gunnersbury House, Middlesex, aged 70, an eminent member of the Wesleyan body, distinguished for his christian generosity and kindness. One of the first members of the Committee of the Bible Society, at his death he was the senior. When young he accompanied Dr. Coke in begging for his missions from house to house.

May 13, in London, where he had gone for surgical aid, George Baldwin, Esq., of Nottingham, aged 59. Mr. B. was Treasurer of the General Baptist College, and many years a deacon of the church in Broad-street. His widow, a large family, and a wide circle of friends lament the bereavement.

May 13, at Tring, Rev. Richard Glover, for many years pastor of the Akerman Street baptist church in that town, aged 76.

May 15, at Balderton, near Newark, Mr. Robert Peck, aged 53 years. He was for many years a consistent member of the baptist church at Newark, and a frequent contributor to this magazine. Although a cripple from his infancy and entirely unable to walk, and resident two miles from the place, he was, as long as circumstances would permit, a most regular attendant upon the means of grace, being drawn to the chapel in a hand-carriage by his widowed mother, who was also a member of the same church, and died only a few weeks before him at an advanced age. Notwithstanding the extreme disability and ill-health of which our brother was the subject, he was a cheerful and intelligent follower of the Saviour, and one who adorned his profession in an eminent degree.

THE

BAPTIST REPORTER.

JULY, 1861.

ANNIVERSARIES OF BAPTIST SOCIETIES—1861.

SELECTIONS FROM THE SPEECHES.

We now give the choicest of these we can cull, as we are anxious that our readers should be acquainted with what is saying and what is doing by the baptists for the advancement of divine truth in the world. We give them in the order of the dates at which the meetings were held.

BAPTIST MISSION TO CHINA.

As we did not mention this last month in our notices of some of the principal societies, we deem it proper to state that this is an auxiliary movement in connection with the Baptist Foreign Mission. The meeting was held, April 17th, at the chapel of the Hon. and Rev. Baptist Noel, M.A., who, in the absence of John Marshman, Esq, presided. Mr. E. B. Underhill stated that two missionaries had been sent to China, and it was desirable to send six more if funds could be provided.

The Chairman, with reference to the Bible in China, observed, "What Dr. Marshman began others had laboured in diligently. A good translation of the Bible by the joint operation of many missionaries had been provided for the Chinese, a translation which could be read from one end of the empire to the other. There was absolutely nothing to hinder a European missionary from preaching in every city, town, or village in China, except the means of sending them forth to that distant land and sustaining them there. Could we not see in this fact a distinct call in the providence of God to the churches of Great Britain? Taeping-Wang was in possession of the second city of the empire, and exercised absolute sway over a district of country containing a population nearly as large as that of France, and comprising not less than thirty millions of people. Taeping-Wang was a poor student some years ago when he came into connexion with the Rev. W. Roberts, an American Baptist missionary in Canton, from whom he learned something better than European humanity, because he received some knowledge of christianity. The effect of the new light which had dawned upon his mind was this, that he was utterly disgusted with the prevailing idolatry, and when he raised the standard of rebellion for other causes, he associated with that the determination that wherever his forces obtained domination, the idols should be abolished. He had remained true to that programme, and remorselessly destroyed the idols within the city of Nankin, the capital of that new empire. That city, which was then full of temples, monastries, priests, and idols, had now not a single idol within its bounds, and this was, perhaps, only one of a large multitude of other places from which idolatry had been abolished. Even more than this, Taeping-Wang positively invited missionaries to go among the people to settle. Now, what a most encouraging and delightful fact it was, that no less than eighteen places of worship had been opened at once in Nankin. But we did not want them to be nominal christians only. It was believed that in Ningpo there were three hundred who had been really converted to the Saviour, and who were living christian lives. At Amoy four hundred more, and there was reason to believe that throughout China not less than a thousand were real disciples. If one Chinaman could become a christian, why should not all?

Rev. S. Manning. This marvellous opening of China was distinctly in answer to prayer. When our missionaries first essayed to go out to the heathen world, the whole coast of heathenism seemed to be inaccessible to them. They were as the spies sent up to the promised land, who came back reporting that the enemy lived in fenced cities with walls up to heaven, and they themselves were as grasshoppers in their eyes. The resolution referred to the three hundred and sixty millions of China. The view of this enormous multitude, waiting for the Gospel, seemed to be an overwhelming one, and might well fill the mind with despondency. How small and how inadequate all the resources of the christian church to meet such a want! Let us remember the words of the Master when He said, "The harvest truly is plenteous, but the labourers are few." Our Master looked upon the whole world lying in darkness, and how few were the labourers! Just twelve apostles, seventy-two disciples, and among them was a traitor. And yet he did not shrink from the work, but exhorted His followers to go forth strong in the majesty of their weakness, assuring them that they should conquer.

Rev. J. Taylor, *from Ningpo.* Six years ago that very night he had been engaged with Mr Burden, of the Church Missionary Society, in distributing a portion of the million New Testaments in the great island of Tsung-ming, one hundred and fifty-six miles from Shanghai. On reaching Tongchow, a place containing half a million of souls, they were roughly treated by the soldiery and inferior civil officers, being mistaken for rebels; so little did the people there know of the class of rebels who they mistook them for, that even the European dress of the missionaries did not undeceive them. These brutal wretches dragged them backwards and forwards, and frequently almost dashed them on their faces to the ground. At first it was proposed to cut off their heads at once to save further trouble, but on the suggestion of one of the officers, that if the strangers should really turn out to be foreigners such a proceeding might produce inconvenient results, it was decided to to take them before a superior mandarin. By him they were interrogated, and soon discovered to be what they professed to be, and were then sent forward in sedan chairs to the chief mandarin of Tongchow. From that personage they received nothing but respectful and kind treatment. He gave them refreshment and liberty to distribute the Testaments throughout the city. And at the present time, a passport from a mandarin secured perfect freedom for the distribution of the Scriptures throughout the whole empire of China. The population of China was usually estimated at three hundred and sixty millions, but he believed it actually exceeded four hundred millions. The census was taken every year with great care for purposes of government, and if there was any temptation to make false returns it was not on the side of excess; and severe corporal punishments were inflicted upon any who should be discovered in putting down an untrue statement. But who could conceive of that number? Suppose four hundred millions were placed rank and file ten abreast, the column would almost surround the globe at the equator. Suppose four hundred missionaries were sent to China now and began their work at once, even then twelve millions of those now living would have exchanged time for eternity before they could hear the glad tidings of salvation. No time should be lost, and no effort spared in sending the Gospel to China.

Rev. W. Landels. There were about two thousand churches of the baptist denomination in England, and they sent two missionaries to China, and the committee of the Baptist Missionary Society asked them to send six more. That was asking just £1 from each church to send the gospel to China—for about £2,000 would pay the expences of the six additional missionaries. He did not stand there to say that every one who had not heard the Gospel must be damned. He believed that good men were safe because they were good, wherever found. But then we all knew this well enough—that the heathen are not good, that they are far from being good, that they are notoriously bad. And because they are bad they would be damned, say what we would. Their souls were ruined, and going down to hell, in the most awful sense of the term. There was no blinking that fact, no getting past it. Then why refuse to send the Gospel? Had we no Gospel to send? Was not the command, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"? And when the Lord Jesus said that, did he except the three hundred and sixty millions of China? No one believed that he did. He included the Chinese when he said, "Go ye into all the world and preach the Gospel to every creature." And was there not power in the Gospel to save the Chinese? Surely it was the chief glory of the Gospel that it takes root in every land, and flourishes in every soil. Other religions could not do that. God, by his spirit, could convert men in China as well as in England. God had blessed the Baptist Missionary Society, and it has still a work to do in the world, and he was anxious that it should not fail in its duty in this great matter.

Rev. G. W. Lewis. Thirty-five years ago the late Rev. J. A. James, in a sermon preached on behalf of the London Missionary Society, said, "If one hundred years hence christianity shall have found a lodgment in the city of Canton, we shall have reaped an immense prize for the conflicts of a century." And in scarcely more than a third of that century the whole of the vast region of China had been thrown open, and the church of Christ was free to break forth on the right hand and on the left. Let the churches of Christ in this favoured land think much of China and be discouraged by none of the difficulties in the way of missionary effort, but take impossibilities to the Throne of grace till they become divine realities. Be it our prayer—

"Oh, reign wherever man is found,
  Jesus, beloved and Divine,
Then am I rich and then abound,
  When every human heart is thine.

A thousand sorrows pierce my soul
  To think that all are not thine own;
Oh! be adored from pole to pole,
  Where is thy zeal? Arise, be known."

Rev. J. H. Hinton, A.M. He hoped the baptist missionaries would instruct the Taepings in the principles of religious liberty. For himself, he felt no gratification in hearing of the destruction of idol temples while the people remained in heart idolators; for the power which now breaks the heads of idols in China might come to break the heads of christians and of baptists in England too.

BIBLE TRANSLATION SOCIETY.

Dr. Acworth referred to the Society having attained its majority, this being its twenty first anniversary. After mentioning its improved pecuniary position, and the prospect of more extended support, he referred to the famine in India. They had recently been startled, affrighted, and pained to the very heart by most disastrous tidings from the northern provinces of India. Our fellow subjects there were dying by scores and hundreds from starvation. No sooner was the fact known than sympathy was elicited. Noble hearts and hands came forward with munificent contributions to stay the plague and save as many as could be saved from meeting an appalling fate. O that there were but a corresponding regard for their spiritual destitution! Surely the time would come—God grant it might come speedily—when they would appreciate objects and results according to their intrinsic and abiding importance. What was the body when compared with the soul?—what the prolongation of life here for a few fleeting months or years when compared with a preparation for an exceeding and eternal weight of glory? He need not remind them that the primary and exclusive object of this and all kindred institutions was to put into the hands of fellow subjects and fellow immortals that only revelation by which life and immortality were brought to light. Could they allow generation after generation to pass away, in possession themselves of this glorious boon, and professing allegiance to Him who had bought them with his blood, and refuse to impart it to those who were still perishing for lack of knowledge?

Rev. J. Wenger. I have been more at home in the work of studying and translating the Scriptures than in taking part in proceedings like the present. I therefore trust you will kindly bear with me if you do not find me proficient. I went out to India a few months before the Bible Translation Society was established, and well remember the impression that was produced upon our minds when we heard the tidings of it. Those who are well read in the history of our denomination know that that venerable man of God, Dr. Carey, yielded subjection, no, not for an hour, to the Bible Society on the question of baptism. As he was full convinced that baptism meant immersion, he determined that he would translate it so that the term used should mean immersion. Many people suppose that we are opposed to the Bible Society, and that this Bible Translation Society of ours is a narrow-minded, and sectarian undertaking. That is not the case. To refer to a simile from daily life, a husband may love his wife very dearly, and yet not permit her to dictate to him. Just so with us and the Bible Society. We love the Bible Society, and wish it every success, and we co-operate with it in many ways, but we will not allow it to dictate to our consciences as translators. I do not feel at liberty to enter into particulars concerning things mentioned to me in confidence, but what I do feel at liberty to mention will be found in the report, that the British and Foreign Bible Society, and its auxiliary societies have laid a heavy yoke of restriction upon the consciences of translators—a yoke they find it very hard to bear. I thank God that this society has enabled baptist translators to maintain an independent position. Our chief translations in India have been the Bengalee, the Hindustani, the Hindoo, and the Sanscrit. In all these dialects we have the New Testament; in Bengalee, the entire Bible, and by far the greater portion in Sanscrit. It has been my privilege to carry through the press, partly in connection with the late Dr. Yates, three entire editions of the Bengalee Bible. I am not prepared to say that our Bengalee Bible is faultless, but on the whole it is faithful. One manifest testimony to this is that although it was mainly about this translation that our divergence arose with the British and Foreign Bible Society, they have no other translation of their own. They refused to assist us in translating, but we have never laid any prohibition on their reprinting what we have translated, although we knew that in all probability they would transfer the word immersion, and retain the Greek word in their Bengalee edition of the New Testament. Another proof of faithfulness is, that the only opposition we have had as to the character of our translation has come from the Tractarian party. Some eleven years ago they made an underhand attempt to thwart our efforts, and to persuade the Bishop of Calcutta that our translation was defective. The main fault they found was, that it did not give authority to the doctrines of the Church of England with regard to the sacraments. Now, I say it is an honour to have one's work called into question by the Tractarian party. Almost exclusively within the last eight years, there had been about 160,000 copies of the Bengalee Scriptures distributed from the funds of this society. That does not mean entire Bibles, but copies of Matthew, Mark, and the Acts of the Apostles, in a separate form, so that the people had in a written form, clear apostolic teaching. All the efforts of the Bible Society to obtain a better Bengalee translation have failed. Some years ago, a body of men translated one of the gospels and one of the epistles. It no sooner appeared in print than it was condemned as altogether inferior to ours, and the Bible Society has not since attempted to print another translation. Thus, I hope you will perceive that this society, though not occupying much public attention, nor rejoicing in great public approbation, really has been very useful; and, I believe, that through it, by the blessing of God, many have been made wise unto salvation.

Rev. T. E. Fuller, (*a grandson of Andrew Fuller.*) To me this society is full of interest, because it points back to those glorious days, to that old workshop at Serampore where—I speak it advisedly—Indian civilisation itself was born, and where that devoted trio, Carey, Marshman, and Ward, first began their toil. We cannot too often refer to them; for myself I never tire of remembering or speaking of them. When William Carey translated the Book of God into the Hindustani tongue he was doing for it what the priests did when they sprinkled the furniture of the tabernacle with the blood of the Pascal Lamb—he was consecrating it. Indeed it is not too much to say that as far as one man could do it, when he gave to India the Bible he gave India to the Saviour. This society is a sort of auxiliary society to the Baptist Missionary Society. It is something like the armoury of the missionary army. I remember when I was a lad, walking with some one in the east of London distributing tracts, and a man standing smoking a pipe was offered one. He said, "I will take it, but I shall light my pipe with it." The tract distributor gave the tract, and passed on. One glance back showed that the man had not lit his pipe, but was quietly reading the tract. It was because he was left alone with it. So long as there was a little banter between the two he affected to despise its message, but when he was left alone there was a secret influence attending it, and so it must be with the Word of God. The Bible must be a help to the missionary in his work. Thus, to use a figure already employed, it is our interest to see that the armoury is well looked after as well as the army.

Rev. J. C. Pike, (*Secretary of the General Baptist Missionary Society.*) He had a debt of gratitude to discharge that evening. He begged to tender thanks for the assistance lately rendered in bringing out a a new edition of the Oriya New Testament. This assistance came at a time when their whole stock was exhausted. The resolution spoke about union among themselves as a christian denomination —it urged the claims of the Society, for increased support on every member of the baptist denomination. Now he thought as a denomination they sometimes did themselves injustice by appearing to be divided. But here surely was a common ground for union. It mattered not whether they were called Particular or General Baptists, whether they were Calvinists or Arminians in theology, hyper-Calvinists, or Fullerites,—here was a work in which they could all be united. He then instanced conversions which had occurred purely from the circulation of the Scriptures.

Rev. J. C. Page, *from Barisal, India.* He wished to give two or three facts to show how the people of Bengal read the Scriptures. It was well understood that while they went about preaching the Gospel, the missionaries always took with them copies of the Scriptures for distribution. The question was often asked, "Are these books read? —do the Hindoos study them?" He had often asked himself this question. It was answered on one occasion in rather a curious way. One sabbath afternoon a respectable looking intelligent youth came to him who wished to be supplied with a copy of the whole Bible; after some conversation, he gave him a copy of the New Testament, but that would not satisfy him. He said, "Sir, in this case I shall only have a portion of your holy book, give me, please, the whole." From the young man's manner he became suspicious. He said, "Now I am too old to be cheated, even by a Bengalee. I know there is something at the bottom of this which you do not wish to bring out; come, now make up your mind, out with it, and be an honest man for once. You shall not go unless you tell me why you want a whole Bible, and nothing else." At least he gave this explanation. He said his uncle was the native judge of Barisal, and he had had a quarrel with the judge of the next district. High words had been spoken, and his uncle, in his wrath, called the other native judge a donkey; and he, feeling himself deeply injured, had taken the matter so to heart as to bring an action against the young man's uncle, and had laid the damages at a high figure. The young man said that the christians' holy book said that God was a sun and shield, and that Jesus Christ His Son was a rock, a shepherd, and bread; and he wanted the book for the purpose of showing that, as the christians applied such language to their God, there could, according to his ideas, be no harm in calling a fellow-creature a donkey. This story seemed only calculated to raise a smile, but there was a point in it which should not be over-looked. Throughout the country this work of quiet reading is going on among the people. He then spoke of the success which had attended the dissemination of the Word of God among the Rayahs and low-caste tribes, and of the consolation it had afforded in a dying hour to converted Hindoos with whom he had been acquainted.

Rev. J. P. Carey, a grandson of Dr. Carey, also briefly addressed the meeting.

HOME MISSION.

The Chairman, Frank Crossley, Esq., M.P., rejoiced in the success of the Missionaries of the Society in various parts of the country. I trust it is only the beginning of good things, that you will go on and prosper, that you will still go out into the highways and hedges and preach the unsearchable riches of Christ; for depend upon it, that wherever the Gospel is preached in its purity and simplicity, no matter what part of the country or what part of the world it is, it is sure to find a population for which it is admirably adapted.

Rev. F. Tucker, B.A. Never was so much being done for the spiritual welfare of the masses at home, as in our day. Mr. T. then described a sabbath evening service in a theatre, when 3000, not one of whom had a Sunday coat on; and after referring to the infidel tendency of the recent "Essays and Reviews," and the "war spirit" which had been excited in the land, said, I cannot go so far as an eminent divine in London, who said he believed the booming of Britain's cannon would be heard to the latest period of the earth's history. A prophetical divine uttered that sentiment, but surely there is in prophecy that which he had forgotten, a prophecy that often comes to my mind like music from a heavenly harp,—"They shall beat their swords into plowshares and their spears into pruning hooks—nation shall no more lift up sword against nation, neither shall they learn war any more." Brethren, when that comes to pass, the boom of Britain's cannons will be heard no longer. No, no! I should like to live to see what some of our posterity I trust will see, when all the artillery of Britain shall be piled up as a monument of the victories of peace—piled up, let me say, on Hampstead Heath or behind the statue of Achilles in Hyde-park—perhaps that would be the better place. I should like to have a hand in rearing that monument. We would pile up tier on tier the big guns and the little guns—and, gentlemen volunteers, we would have your rifles too! and would sing, "Glory to God in the highest; on earth peace, good will towards men." After all, brethren, what we want is religion. Nothing else but religion will satisfy the wants of Britain or of any land. Peace is a good thing, plenty is a good thing, education is a good thing, but the knowledge of the Lord Jesus is the one thing needful.

Rev. G. Whitehead, *Home Missionary, County of Durham.* His labours extended over a district thirteen miles long by three broad, containing a population of about twenty-two thousand, most of whom had settled in the district during the last twenty years. He had three chapels, in which he preached every sabbath, and in order to accomplish this he had to walk eleven miles. When he first set to work in the district he could not get a congregation to hear him, but now he could not attend to all the demands made upon him. Wherever he went he found the people, not only willing, but anxious, to hear the Word of God, and many could point him, with rejoicing, to the birth-place and birth-time of their souls. His attempts to preach the Gospel in the open-air at one time met with great opposition—all kinds of noises were made to drown the voice of the speaker; tin pans and brickbats were kicked and tossed about, and on one occasion a pistol had been fired. He kept his post, however; and at last the enemy relinquished the contest. On other occasions he had been met by opposition he better liked—argument and the asking of questions. He generally, however, declined controversy, as he would not allow the public mind to be diverted from the positive statement of the truths of the Gospel. One instance in which these services had been blessed, was in the conversion of a well-known sceptic in the neighbourhood, whose wife also followed in his wake. They had both been baptized, and were usefully employed in spreading the truth around them. It was with much reluctance that he had left his work in order to visit London, as he was obliged to tear himself away from meetings of a very glorious character. The members of his Bible-class had been under great spiritual anxiety for a considerable period; when, at last, one sabbath afternoon, they thoroughly broke down in deep emotion and anxiety. He was never at a more interesting meeting. It was at once a Bochim and a Bethel—a place of weeping and of praise. Revival meetings had been held night after night ever since; many had found peace, and many were still anxiously seeking it. He asked for the sympathies and prayers of the meeting, in order that the blessing of God might still rest upon them.

Rev. Arthur Mursell. The description which had been given of the London theatres was, in many respects, applicable to the Free Trade Hall in Manchester, and its congregation. Some time ago one of the little pamphlets with which his name was connected, fell into the hands of a gentleman who happened to be the proprietor of a very large room, capable of holding two thousand persons, at that time employed as a night saloon and casino, and the habitual resort of the outcast and debased. Having his attention directed to the little pamphlet, this gentleman sent instructions to his agent in Manchester that the room should never, from that moment, be employed for such a purpose again. It is now occupied by the congregation with which he (Mr. Mursell) was associated, as a day and sabbath school, and though it has not been opened more than three or four months on sabbath afternoons, three or four hundred children of the raggedest and most debased class were assembled. Results like this encouraged one to proceed, in spite of the many revilings with which one sometimes came in contact. Referring to the report, he said he was glad to hear that their Chancellor of the Exchequer had a surplus in hand, but he sincerely trusted he would not on that account remit the income-tax upon the subscribers to that society, but rather look for increased support in order that there might be a larger surplus next year. He thought he was justified in calling upon them to lend the society their increased and steadfast assistance. Whatever might have been the motive—and he would not suppose it altogether an unmixed one—which had brought them to that beautiful place, he trusted their sympathies had been enlisted on behalf of the work they had been contemplating. There was much to be done at home, but all could aid in doing it. All honour, said he, to the men who gave their hundreds and thousands to this work; but still more honour to those who gave their energies and their prayers! and all honour to the agents of this Institution: they looked for no rewards but the consciousness that they were doing a glorious work! They sometimes returned from it with weary hearts, but those weary hearts grew light again and gladsome, as they thought before they stretched their weary limbs to sleep, "Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto Me." He commended to his hearers this as *their* reward.

Rev. C. H. Spurgeon. I wish to speak to-night to some solemn, stern effect. Although I am to stand here to advocate the cause of the Baptist Home Mission to-night, will you think it singular if I say that the Baptist Home Mission is no credit to the denomination? That there should be *such* a society, was a necessity; that there should be a society—so weak, so ill-sustained—never was a necessity, and if not a necessity, it is a dishonour. What is it we propose to do about which we take so little trouble, and towards which we bestow such slender sympathies? We propose to evangelise our own land. We who claim to be pure, especially in the ordinances of God, who are delivered from that mistake which has made baptism to be the mother of superstition, we whose sympathies have ever been with the people, and who are peculiarly qualified for the work of preaching to the poor because we temper enthusiasm with the coolness of a creed that is stern and severe —we who have had men in our midst who can speak to the people plain, sober words in the Saxon tongue—we, the sons of fathers who stained the baptismal pool with blood—I say we, with all this heraldry and all this aim, what are we doing? Less than we did fifty years ago! less than our fathers did when their numbers were but one-third what they are now! You must always measure efforts by the end intended. The end intended, I take it again, is to evangelise Great Britain. Brethren, we should have an eye, in these meetings, not merely to listening to speeches, but should take into consideration the wants of the country which is our own, a country which with all its faults we love, for which we feel more earnestly than for any other, a country whose going back shall be the going back of the sun of civilisation ten degrees upon the dial; and yet—hear it—yet hear it not—hear it not with your ears but with your weeping eyes—we do for this Home Mission less now than was done many years ago. In the year 1811, this society had the name of the Itinerant Preachers' Society. In that year George Smith, the boatswain, came up to London. He is here to-night; you may guess he is growing old, and is in the sere and yellow leaf, now. He told some extraordinary but authentic stories of the seamen on the coast of Scilly, and of the wreckers upon the shores of Cornwall; he told the people of the students whom he paid to teach, and of the different villages in Cornwall he had visited, and how deeply the people were impressed. The denomination rose as one man, and the income increased from £1,000 to £4000, there and then, and now it is somewhere between £3,000 and £4,000. O for more men to help the society! *Men!*—I am not going to say that there are no men; I will say they are very scarce articles in these times. What I mean by a man is not a person with a white cravat and a black coat. What I mean by a man is just this kind of person: he has got a thing in his heart, and he means to do it—if he smash earth and shake the heavens, he will do it. I pray God to send to this Home Missionary Society more devoted men, and when you get the men you will always get the money. There is never any trouble about getting money if Knibb asks for it; you will always get subscribers if John Williams is the pleader. There is no trouble about getting money if you have got the men who can touch the people's hearts, and they are the men whose hearts are touched themselves. The baptist churches will supply the needed funds, if they do but believe you intend to make the society a success, and will not let it lie upon a dunghill, but intend it to mount up to the stars. If I have said anything that stings anybody, I do sincerely rejoice at it, because the Apostle Paul exhorts me to say stinging things. He says, 'Provoke one another—to love and good works.' I think we want some new measures as well as new men and new money. The Rev. Herbert Seymour said, at a meeting of the Young Men's Association, he had reason to believe that four thousand clergymen of the Church of England were faithful men and preached the Gospel. Four thousand, mark. There are eighteen thousand clergymen—where are the other fourteen thousand? Puseyites some of them, earnest in their way—some of them no church at all—some like a clergyman I have heard of who said he always fined himself a shilling if he preached more than half an hour; men who buy their manuscripts, who care for nothing in the parish but the fleece, and never have a thought for the flock. Brethren, you cannot tell what awful work it is to toil up hill in these country parishes where the people are under the dominion of the clergyman—sometimes an ungodly man—and are little better in spiritual things than heathens. I could instance a case in which an earnest brother has done his best, and who had once a good cause, has scarce any congregation at all now, and fears he shall be left in the position of Dean Swift, who said, "Dearly beloved Roger," when he read the prayers, because there was nobody there but the clerk. And all this is done by petty persecutions, turning off servants who do not go to church, preventing children going to the day-school who do not go on Sunday, and all those things which these men know well how to use, not weapons of our warfare, but weapons of their warfare, almost equal to the weapons of the Spanish Inquisition. What ought we to do in order to shake this rotten old hierarchy? What we want in such cases is, not that our brethren should starve and be forgotten and left without a friend, but that you should honour them and maintain them, at least for a time. But to come back to the question of income: I cannot stand this £3,000. I would undertake to raise, if this were my mission, £6000 between now and Christmas-day, and then tell you I had a balance over. The fact is, it must be done. Next year when we meet here, if you do not have the £6,000 at the very least, I shall propose that my friend Mr. Mursell do not dance to you, but that he mourns to you and makes a lamentation over you, and I will meet you with a most dolorous face, and my rod shall have laid in pickle the whole year and become pretty well soaked. If there is a baptist here who thinks £3,000 creditable, let him say so; if there is a christian minister who thinks I am too fast in saying £6,000, let him say so; if there be any being who thinks £3,000 a proof of an earnest wish on our part to evangelise England, let him say so. It is a mean and paltry sum which we now raise; it is unworthy of this assembly; it is unworthy of this denomination; it is unworthy of our christian faith. Now, first of all, let every subscriber double his subscription next year. Secondly, let us all have a special collection We have generally given a small portion of the collection for the Missionary Society to this cause, but we must have a special collection. Of course I shall ask my deacons about it, which is just the same as a man, saying when he is in his proper place, "Oh, I could not do such a thing, but I will ask my wife." Of course he asks his wife, and she says, "My dear it is a very proper thing to do." That is what they will say. Mr. Mursell, we must have a good collection out of you; you will not get off without giving a good collection. Other churches must do the same. I think I have tried to make a practical speech; may it be put into practice and become a solid matter of fact I beg to second the resolution, which is that you double the income of the Society next year.

IRISH SOCIETY.

The Chairman, **RICHARD HARRIS**, Esq., Leicester. I think the present state of the Baptist Irish Mission is very hopeful. I had the pleasure and privilege last autumn of visiting the north of Ireland that I might judge for myself of the work there going on. It was to me a very pleasant and profitable visit. The work there is the work of God; it is as if he were taking the evangelisation of Ireland into his own hand. New churches are springing up in various towns, especially in connection with this society. I found in Ballymena, where a year and a half ago no baptist church existed, they now number nearly one hundred and thirty members. I believe during the last month sixteen have been baptized and added to the church. Then again in Londonderry a new church has sprung up, and at Coleraine they are in a prosperous state—they will shortly have to lengthen their cords and strengthen their stakes. In Ballymena for the last year and a half the baptists have been worshipping in a loft over some stables, with nothing to sit upon but some rough benches. For all that God has blessed them, and will still bless them. While there are many things pleasant in the prospects of the society, there are some things of a painful nature. I allude to the persecution which many of our baptist brethren have to endure. It is no small matter for those who have embraced baptist sentiments to have to lose caste, and leave their homes, and seek employment elsewhere. Let us hope that this may not extend. My own opinion is, we have now the seeds of evangelisation in Ireland that will evangelise the whole land.

REV. J. H. MILLARD, M.A. He too had visited Ireland. He would take them through a rapid tour along with him to the scenes which he had visited. Landing on the quay at Belfast, they would be struck with the civilisation and refinement of that wonderful manufacturing metropolis of the north. The stately porticoes of the protestant meeting houses would show that the spirit of the Gospel had been at work. In the evening they would wend their way to the baptist chapel, where our prudent and persevering brother Henry preached the Word. Though the chapel was in the back slums, they would find a goodly congregation, and would see there a leaven by which, by-and-by, Belfast would be pervaded by baptist influences. At Banbridge they would find brother Eccles labouring with apostolic zeal and a self-denial which he could not possibly describe—how he laboured from Sunday morning to Saturday night, and thought nothing of walking twenty miles that he might preach the Gospel by the roadside, or in a cottage. This chapel was compactly filled every Lord's-day, and many souls were being brought in. Next day they would travel to Ballymena, the centre of the Irish Revival—the Horeb from which the water of God's grace burst forth from the flinty rocks of Irish orthodoxy two years ago. Brother M'Vicar, formerly a Presbyterian, was one of the first to be refreshed. He had become a baptist, and had gathered round him a goodly church to the number of about 400. At Coleraine brother Medhurst was labouring with great success. They must leave the Giant's Causeway and all the glorious scenes of that delightful region, in order to see what the grace of God was doing at Londonderry. He, as he passed beneath the shadow of that far-famed Protestant town, felt his heart beat high as he saw far above him the statue of George Walker, with one hand beckoning away the ghosts of James's army, if still lingering there,—with the other beckoning forwards the fleet coming to the relief of the besieged city. But his heart beat higher and with a firmer throb, as he met his baptist brethren in the evening—a little cluster gathered during the revival. He then described the effects of the revival in Dublin and other places.

Rev. F. Edwards, B.A. We have been accustomed to talk of Ireland as a disgrace, but the disgrace was our own—he believed all Ireland's misery and destitution was to be traced to some act of England in reference towards her. But God had been showing how the country could be raised. We had tried plan after plan, and every one had been a failure, and the people had only sunk deeper in misery; God had applied the Gospel to the country, and had shown that this was the only power by which Ireland could be elevated, and its misery remedied. The assurance that God had evidently been working, ought to increase their earnestness. He was not one of those who thought success ought to be the strongest stimulant; neither did he feel that in past years the efforts of the society had been useless. But surely success was a stimulant, and seeing that God had now crowned their labours with abundant blessings, they ought on that account, to be only the more active and earnest. Why should not the revival extend from Ireland to England, and from thence to every part of the world? It was not for want of power on the part of the Saviour; there was an unexhausted power and omnipotence in Christ, which He was waiting to bestow upon His church in answer to faith and prayer.

Rev. Arthur Mursell. He thought, considering the means at its disposal, the society had effected great and glorious things, but what it had done was nothing to that which still remained to be accomplished. What, after all, were ten, twenty, or thirty uncomfortable places of worship, scattered up and down throughout the length of a down-trodden and priest-ridden land? The opposition with which the society had to contend was as great, if not greater, than that which met the missionary in foreign lands—ignorance promoted and fostered by the very men who ought to drive it away; a spirit of besotted and dreadful degradation taking hold upon the people, and the people glorying rather than otherwise in their shame. What greater obstacles than those could oppose any society? But if God were for them, who could be against them? He could not forget that Ireland was a sister island, a lovely and beautiful sister, and on that account there was a sort of chivalry, which should incite them to support an institution like this. The English nation did well and nobly in connection with the famine in 1846, in sending out the bread that perisheth to sustain the temporal necessities of Ireland. Should their labours be less earnest in seeking to send out the Bread of Life to those who were labouring under a more crying necessity? Where was the advantage of a provision for threescore years and ten, if, when that brief space had passed the immortal soul were to perish for ever? If John Bull's purse did not grudge twenty millions for the emancipation of one million bondsmen afar off, how much more should his liberality expand and expend to effect the spiritual deliverance of millions in yet grosser slavery, under the shadow of our sovereign's throne, and the ægis of our country's law! If Britain could send forth to a distant nation a legion to aid the Italians in their struggle for liberty, how much more did it become her to despatch a legion of earnest soldiers across the Irish Sea, armed with the sword of the Spirit, the word of the Lord! If her senators could pass an act of union, to connect Ireland with this country and bring it under the same Government, should we not labour to effect a still more hallowed union, which would bring her under the authority of Him who ruled but to set His people free? He should be sorry to utter a word to the disparagement of his Roman Catholic brother as a man, but his whole soul kindled into indignation and abhorrence, when he thought of the system to which he was attached. He thought it behoved that society to take a strong stand, and speak sternly out upon this question. It was this that formed the main barrier to the progress of evangelical truth there. Italy was a country worth redeeming—and so was Ireland too. Might the time not be far distant when He who sits upon a throne girded with a rainbow like unto an emerald, shall take the Emerald Isle and place it as a jewel in His kingly crown!

Rev. C. H. Spurgeon. What were their difficulties? They had spoken of Popery, but if they preached Christ Jesus, Popery must give way. They had no opposition except in appearance, and he liked opposition in appearance. The men they could not get on with were men who had no fixed principles. If Ireland could be converted by soup, it would not be worth converting. What were their encouragements? They had been told at former meetings there was encouragement in the fact that Irishmen, after all, were not so fond of Popery as was said. Look at the man when he got to America. The Roman Catholics had lost three millions who had gone to that country from Ireland. The revival was, however, now their main encouragement. If God had been at work there, let them be at work too. If they did not avail themselves of the opportunity God had now given, they would be like the Irish proverb, which says, "Some men never get anything until they loose it," by which they mean they never take care of anything till it is gone. They would lose the opportunity, and then they would begin to take care. They would talk about the revival with sorrow, and wish that it would come again. Let them put the boat upon the waves while now the tide was rising, that she might be floated over the bar at the harbour's mouth!

Poetry.

THE CRUCIFIXION.

BY JOHN G. WHITTIER.

Sunlight upon Judea's hills!
And on the waves of Galilee—
On Jordan's stream, and on the rills
That feed the dead and sleeping sea!
Most freshly from the green wood springs
The light breeze on its scented wings;
And gaily quiver in the sun
The cedar tops of Lebanon!

A few more hours—a change hath come!
The sky is dark without a cloud!
The shouts of wrath and joy are dumb,
And proud knees unto earth are bowed,
A change is on the hill of Death,
The helmed watchers pant for breath,
And turn with wild and maniac eyes
From the dark scene of sacrifice!

That Sacrifice!—the death of Him—
The High and ever Holy One!
Well may the conscious Heaven grow dim,
And blacken the beholding Sun!
The wonted light hath fled away,
Night settles on the middle day,
And Earthquake, from his cavern'd bed,
Is waking with a thrill of dread!

The dead are waking underneath!
Their prison door is rent away!
And, ghastly with the seal of Death,
They wander in the eye of day!
The temple of the Cherubim,
The House of God, is cold and dim;
A hand is on its trembling walls,
Its mighty veil asunder falls!

Well may the cavern-depths of Earth
Be shaken, and her mountains nod:
Well may the sheeted dead come forth
To gaze upon a suffering God!
Well may the temple-shrine grow dim,
And shadows veil the Cherubim,
When He, the chosen one of Heaven,
A sacrifice for guilt is given!

And shall this sinful heart, alone,
Behold, unmoved, the atoning hour,
When Nature trembles on her throne,
And Death resigns his iron power?
O, shall the heart—whose sinfulness
Gave keenness to His sore distress,
And added to His tears of blood—
Refuse its trembling gratitude?

Reviews.

Theological Tracts for the Times. London: Tressider. Threepence.

Three copies of these well-written tracts are before us—"The World at School; or, Education and Development"—"The Historical Veracity of the Bible"—"The Supernatural in Christianity; or, the Bible a Divine Revelation." Written and published, it appears, as antidotes to the pernicious principles and sentiments of the "Essays and Reviews" by certain recreant, we might for some reasons say infidel, clergymen of the Church as by law established. Verily state-paid churches are anomalous institutions, and the sooner we are well rid of them the better!

Memoir of the Rev. Jonathan George, late of Walworth. By the Rev. G. Rogers. London: Freeman.

Mr. George was the son of a baptist minister at Neath. Converted and baptized when a young man, he devoted himself to the service of the Lord, who opened his way to engage in ministerial labours at Harrow, Harlington, and Walworth. He appears to have been a conscientious, devoted, and useful minister of Christ, and his surviving friends will peruse this memoir with much interest, since it contains many of his own written reflections; a "Funeral Sermon" by Dr. Steane, and the "Funeral Service" is appended.

The Principles and Practices of Baptist Churches, by F. Wayland, D.D. Edited by John Howard Hinton, M.A. London: J. Heaton & Son, Warwick Lane.

SECOND NOTICE.

For two reasons we resume our notice of this excellent book. First, because we omitted to state that it is the first volume of the "Bunyan Library," now in course of publication by Heaton & Son; and further, that we might mention what we regard as its chief excellency. When we gave our first notice, having only received a copy a few days, we had not time to read more than half of it. Since then, having completed our task, we feel that we are only discharging a public duty to a worthy class of christian teachers, when we say that, in our opinion, what are usually called "lay" or "local preachers," will find more valuable assistance from the hints and suggestions of Dr. Wayland, with respect to the preparation of their sermons, than they would from a hundred volumes of bony "skeletons." We wish we could see this part of the book reprinted in a cheap form for their special use.

Christian Activity.

DO WHAT YOU CAN.

The higher spiritual work of an active christian is pre-eminently eternal in its results; work having for its object the instruction, conversion, and consolation of souls. The influence of Christ's life in glory, whether manifested in word or deed in His servants on earth, when brought effectually to bear upon those who are "dead in sins," is to communicate everlasting life. To save a soul from death! What is that? To change the vanishing spark of mortal thought into the star which shall burn for ever in the firmament of God; to open a direct communication between a spirit sunk in deadly gloom and all the never-ending happiness of heaven! Other works of men decay and pass away: pyramids, temples, cities, manufactures, laws, literature—all are wearing out or rushing into ruin; but there is one work which is absolutely eternal—the salvation of a soul, or the instruction, guidance, and consolation of a soul so saved. Planting and watering here are alike eternal. If I communicate thoroughly a view of gospel truth to a fallen man, and he by the blessing of the Spirit believes it, then the idea is in him

FOR EVER, as the incorruptible seed that abideth. Now, such views of truth, creative and formative of character, principles for ever productive of lines of action, may be conveyed to other minds, either by word or deed. It is not necessary for a man to listen to long discourses, or to understand a profound theology, in order to be saved. That God is love, and will save and pardon the worst man freely through Christ—this is the message; and this truth may be flashed upon the heart of a sinner by the fewest words or works. There are many christians who have small speech, but great spiritual power. There are silent, sterling, men and women, with profound natures and loving hearts, whose single actions preach the gospel of the grace of God as "with the Holy Ghost sent down from heaven." Their characters, like a diamond mirror, reflect upon the frozen soul the light of the love of God. Their few sentences proclaim the glad tidings as with the silver-trumpet of the jubilee. Such a view of the facts as this holds out the greatest encouragement to those who think themselves to be endued with but slender capacities for usefulness. The chief means of doing good is being good. If there be but genuineness of character, and the power of opportunely repeating in conversation the words of instruction or comfort heard elsewhere, it is a great power; and when received with welcome, performs an eternal work. Casual sentences govern both the church and the world.

Wide, then, and permanent is the influence of any soul in earnest, whether its gifts be of speech, station, or property. Immense is the work which every one may accomplish—the least talkative are often the most powerful. How many are there who, like Moses, are of a slow and stammering tongue, who cannot prophesy, but who can build up tabernacles, inspire their brother Aaron, and govern the Israelites. All true and holy thoughts and work is ever-living, and goes on working in many minds. The measure in which we desire to communicate truth is the measure of its influence over ourselves. All genuine light radiates. Small powers in earnest, a feeble spirit true to its trust, and working the works of God in faith and humble prayer, is often permitted to witness results of spiritual labour for which the highly-gifted minister, or plumed official christian, have panted in vain. "Thou hast a little strength, and hast not denied my name, I will give thee a crown of life." "With what measure ye meet, it shall be measured unto you again." Oh, may our common life be such, so truly and thoroughly animated by the life of Christ, that grace, beauty, and utility on earth may bloom hereafter into glory everlasting! *Christian Spectator.*

Revivals and Awakenings.

SOUTHERN INDIA.

WE are thankful in being able to report that the Divine influence which has graciously visited various parts of the British Islands, has been shed down upon the parched plains of Hindostan, making "the desert to rejoice and blossom as the rose." A missionary of the Church Society describes the following results in the different districts of Tinnevelly, recently visited by revival:—

"In the first place, with the exception of four cases, drunkenness has entirely disappeared from amongst them.

Secondly. There is a general acknowledgment, on the part of the heathen, that those who were formerly a disgrace to their religion, have now become respectable and decent-living people.

Thirdly. One fact more than many has been an evidence to my own mind of the reality of this work; namely their entire desistence from law-suits, from which, at one time, they were never free. Now they have resolved to abstain from them altogether. Their principles have already had one or two severe tests: nevertheless, prayer to Almighty God is the only law-suit they can be induced to make.

Fourthly. I can speak with great satisfaction of their regular attendance at the daily services in the church, of increasing intelligence evinced at those services, of a better observance of the Lord's-day, of a larger attendance at the Lord's supper, and of a deeper interest generally in the concerns of their souls. It is worthy of remark, that on the very Sunday, May 6th, on which Mr. Fenn speaks of having enjoyed such a delightful day at Vageikulam, it was my privilege to be ministering at Ukkirankottei. This was after the 'revival' had commenced there. I seldom remember to have witnessed a more animating spectacle than this congregation then presented. We had on that occasion no less than seventy persons assembled for the Lord's supper.

Fifthly. There is now scarcely a house in the village in which private and family prayers are not regularly observed. Frequent prayer-meetings are also held amongst the people in their own houses; and I must not forget to add, that many of those meetings have been held for the special purpose of interceding for some hitherto unconverted members of their congregation.

Sixthly. I am thankful to notice a desire to go forth into the neighbouring villages to preach to the heathen. Sunday afternoon is the time that I suggested, as affording the most suitable opportunity for this.

Their plan is, for several to meet in the church for prayer after the noon service, and then they divide themselves off into little companies of twos and threes, to go and invite others to seek the Lord Jesus Christ.

With regard to our mission agents, I have observed, during the last three or four months, an increasing spirit of earnestness in several of them."

Another writer says:—"The satisfactory state of the older congregations may be gathered from the fact, that in thirty villages out of forty there has been a greater or smaller increase of christians, and this has been effected, under God, by the zeal and teaching of the older christians. This has been remarkably the case in the hamlets round, and in the neighbourhood of Panneivilei. In seven of these hamlets, in 1859, there were more than four hundred heathen, besides christians; now, with the exception of four families, all are professedly disciples of Christ, and appear determined to remain so. But the great cause of rejoicing to my heart is, that so many as 607 persons, who were worshippers of idols on January 1st, 1860, are now disciples of Christ, and are so apparently sincere in their profession of christian faith, that I have admitted them into my list of native christians. Moreover, besides the above 607, there are 500 more who have recently renounced idolatry, but as yet have not been long enough under instruction to be trusted. The total number, therefore, during the past year, amounts to about 1,100 people, a much greater number than I have before been permitted to receive in one year." Details equally encouraging have been received from other missionaries.

Narratives and Anecdotes.

THE PAPAL CONTEST IN FRANCE.

There can be no doubt that the priests, having the fear of the first revolution before their eyes, aided Napoleon III. in ascending the Imperial Throne. For a time all went on smoothly; but when he refused to prevent the Sardinians from invading the Papal States, then they denounced him as another Judas Iscariot. The Emperor was patient, doing little more than admonishing, by his minister, the chief offenders. The press, however, took up the question, and reminded the papists of some ugly facts of the Popes and their government—that there had been above one hundred rebellions in Italy against the Popes—that one Pope spat on the Bible, and professed paganism—another murdered two of his own sons—another was a heretic and an adulterer—and another made his way to the throne by daggers—with many more like dreadful crimes. But the best thing that appeared in Paris was a handbill, of which thousands were distributed in the streets, and without prevention by the police. Here is a copy.

"*Our Holy Father the Pope.*

"I

Always the same tune! In the street and at home, in the newspapers and in conversation, at church and at the pot-house, we hear nothing else but discussions on our holy father the Pope.

All this noise becomes tiresome. The poor dear old man may have made some mistakes, that is his misfortune; but it is his own look-out.

If, as is said, he has broken faith with his people by making promises to them which he has never kept, I think that, after having exhausted their stock of patience, they have a right to say to him, 'Holy Father, we beg you a thousand pardons for leaving you, but we prefer to have a temporal leader a brave and gallant King who keeps his word.'

If, as is said, he curses modern civilization, and believes that liberty is meant for him alone, what is to be done? Is not a shrug of the shoulders the best reply?

If he mistakes obstinacy for dignity, the *non possumus* for magnanimity, Castelfidardo for a glorious battle-field, the abductions of Mortara and Bluth for acts of heroic virtue—truly, the infallibility of the Holy Father appears to me to be somewhat at fault.

If, as is said, the Holy Father is doomed to fall headlong from the summit of his temporal power, it will only be by his own over-balance, and because he did not think it worth while to give a substructure to his edifice by deserving the love of his subjects; and that is his own look-out.

II.

If the Holy Father followed in the steps of Christ, proving to us by his conduct that he is the first disciple of a kind and loving master;

If, instead of reminding us of Peter's pence and the patrimony of the Church, he spoke to us of a celestial kingdom and of the treasures of faith and morality;

"If he busied himself a little less with rifled cannon, and a little more with the spiritual weapons with which he would teach us to overcome injustice, idleness, and debauchery;

If, following in the steps of the Lord, he would drive the vendors out of the Temple that the whole edifice should contain only works of purity, charity, and piety;

If, in a word, he only gave us as a command the holy Gospels,—

Oh, then we should vie with one another to give him a welcome! A thousand voices would shout, 'Hail to the Pontiff we want! Long live the Holy Father!'

III.

But if he shuts himself up in his *non possumus*—if he refuses to take one step to place himself on a level with the age and to agree with Him who is the master of all ages, we have but one choice—to do without him.

Let this alarm no one.

His fall cannot hurt us, because it is not he who saves us.

His name is not to be found on the lips of Jesus Christ or of the Apostles.

The first christians did without him, and were none the worse for it.

In fact, he has entered the Church with his tiara resplendent with jewels, with his *cortége* of proud prelates, holding out his foot to be kissed by those who approach his throne!

He has come dictating laws to the Kings and Emperors of the earth, claiming for himself alone universal supremacy!

He has come with his mouth full of invectives for his enemies, and for those who do not submit to his arbitrary decrees!

He has come to abduct children from their mothers, to prohibit the clergy from marriage, to throw disorder broadcast into the Church of God!

He has come shouting, 'To arms, to arms!' and but recently we have all heard the echo of his bellicose shouts, 'Stand by me, Zouaves! Lamoricière to the rescue! Charge, Europe, in my name!'

And how can he, then, call himself the representative of the meek and humble Jesus, whose kingdom is not of this world, and who declined every crown, except a crown of thorns?

How dare he claim the name of Him who came not to be waited upon, but to serve; who had no place wherewithal to lay his head; whose followers were the poor, and indigent, and sick; who came only to bless us and to save us?

How dare he compare himself to Him who blessed little children, and restored them to their mothers—who declares marriage honourable for all men—who has said, 'Put back your sword into the scabbard, for all those who draw the sword shall perish by the sword?'

'And Jesus Christ said to his disciples, You know that those who rule our nations treat them with authority, and that their Princes exercise authority over them. With you this shall not be so, but otherwise. Let you not be called masters, for ye have but one Master, who is Christ, and ye are all brothers.'

Let us, then, not trouble ourselves about the fate of the Holy Father.

Let us acknowledge Jesus Christ as our only master.

Yes, Jesus Christ, who gives to God only the title of Holy Father, and who has said to His disciples, 'Call no one on earth your father, for you have only one Father who is in Heaven;'

Yes; Jesus Christ, who offers himself to us as master, pontiff, interceder, and Saviour; Jesus Christ, in a word, who died, but who lives from century to century, and who promises to us an only substitute, only vicar, till he returns in person—the Holy Ghost, which He gives as a guide and a consoler to all those who put their trust in Him.

Let me resume:—Leave to those whom it concerns the right of settling the affairs of Rome.

Let us not trouble ourselves about the Pope.

Let us take as a guide the Holy Gospels, and as master Jesus Christ alone."

Baptisms.

FOREIGN.

Australia.—It gives us much pleasure in being able to furnish from the columns of the *Australian Evangelist* for April 17th, the following cheering intelligence. We shall feel obliged if we can be regularly furnished with a copy of that well-managed periodical.

Melbourne, Albert Street.—On Thursday evening, 28th March, three candidates were baptized on the profession of their faith. A discourse was previously delivered by Mr. New, the pastor of the church, founded on 2 Peter iii. 21.

Collins Street.—On Lord's-day evening, March 31, three candidates were baptized on a profession of their faith in the Lord Jesus, by Mr. Taylor, pastor of the church. A very crowded congregation manifested deep interest in the solemn and impressive service. The discourse delivered on the occasion, discussed the "nature, object, and actings of faith." On the following Wednesday evening other two candidates were baptized by the pastor, after a discourse on the "objects and properties of christian love." The congregation was large and the whole service interesting and profitable. On Monday evening, April 15th, the ordinance of baptism was again administered by the pastor, when a very interesting service was held. On the previous Lord's-day it had been intimated that the well-known and much esteemed pastor of the Congregational Church, Oxford Street, Collingwood, Mr. W. B. Landells, had been led, after earnest and prayerful examination of the "Baptismal Question," to abandon pædobaptist views, and to adopt the views held by the baptist denomination, and that he would be baptized on the following evening. This announcement excited much interest, and at the usual hour of service on Monday evening, the large chapel was densely crowded by an earnest and solemn congregation. Mr. New, pastor of Albert Street Church, conducted the devotional services, and read the account of our Lord's Baptism, as recorded by the Evangelist Matthew, and the sixth chapter of the Epistle to the Romans. Mr. Landell's then delivered a most appropriate address,* after which Mr. Taylor, pastor of the Collins Street Church, engaged in prayer, and, having referred to Christ's commission, and the practice of the Apostolic labourers, immersed Mrs. Landells and her second son, formerly a member of Oxford Street Church. Mr. Landells himself was then baptized. After singing the doxology, the large and attentive congregation was dismissed with the Apostolic benediction. We hope the proceedings of the evening will deepen the spirit of inquiry after truth, and lead many to "put on Christ" in the ordinance of his own appointment.

Emerald Hill, York Street.—On Lord's-day afternoon, April 14th, an interesting service was held in this place. After an exposition of Acts ii. 36—41, by Mr. Taylor, pastor of Collins Street church, three candidates were baptized on a profession of their faith in Jesus. A numerous congregation listened with great earnestness to the simple exposition of the truth. The whole service was solemn and impressive.

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* Extracts from this address will be given in a future number. In some respects it is remarkable.

Tarrengower.—On Lord's-day, March 31st, five candidates were baptized on a profession of their faith in Christ. Mr. R. Morton, pastor of the church, gave an interesting and instructive exposition of Acts viii. 36—40. The congregation listened with great attention, and it is hoped that a good impression has been left on the minds of all who were present. The chapel was uncomfortably crowded, no such service having been previously held on Tarrengower. We are exceedingly pleased to report that the church enjoys much peace, and that brotherly affection and unity prevail.

Queensland, Brisbane.—On Lord's-day, March 31st, after a discourse by our pastor, from the words "One baptism," seven believers were immersed, on a profession of their faith in Christ. One of the seven had travelled for years in Ireland, as a regular Methodist preacher, and has since his baptism preached to the church here. On Lord's-day, April 7th, eight who believed and had obeyed their Lord in baptism, were received by the pastor into the church, at the table of the Lord. There are others on their way to church fellowship. A most valuable addition to our church has arrived, in the person of Mr. John Kingsford, from England. Mr. K. is an able and efficient preacher of the Word of God. His brother, Richard Kingsford, one of the deacons of the church, when there was no minister in Brisbane, kept a little band of baptists together, and at their request preached to them for years. We are glad to report, that since the arrival of Mr. Kingsford from England a new preaching station has been opened.

Queensland, Ipswich.—On Wednesday evening, March 6th, four believers were baptized on a profession of their faith in Christ, after a discourse by Mr. Roberts, pastor of the church. Another candidate was expected, but was suddenly called from the scenes of earth to an eternal world. The day previously he was engaged in his usual occupation when he was smitten by a sun stroke, and died almost immediately. This solemn dispensation made a deep impression. The church, numbering nine members at the opening of the chapel in August last, has now twenty-five in its communion. We report this growth with gratitude to the Head of the church.

Angaston, South Australia.—The ordinance of baptism was administered in the old chapel, on Thursday evening, 4th of April, to two friends on a profession of their faith in Jesus. One of the friends baptized, Mr. John Williams, long known in the colony as a preacher of the gospel and a lecturer on temperance, gave an address before going into the water, in the course of which he stated how he had been led to the conclusion that *immersion* only was baptism. His address was listened to with much interest. Mr. Hannay, pastor of the church, preached from the words in John's Gospel, chapter i. 25, "Why baptizeth thou then?" The subject of baptism is engaging general attention here.

Wallalong, N. S. W.—On Lord's-day, March 31st, Mr. Henderson, pastor of the church at Hinton, immersed a young man of some promise, on a profession of his faith in Christ. It is with pleasure we record that this young man was converted to God through the instrumentality of Mr. Henderson's first sermon at Hinton.

Sydney, Bathurst Street.—We are glad to report a number of additions to the fellowship of the church under the pastoral care of Mr. Voller. On Lord's-day, March 31st, seven candidates were baptized on a profession of their faith in Jesus. Two months previously eight were received by baptism to the fellowship of the church. The total addition during the quarter, was sixteen by baptism.

DOMESTIC.

LONDON, *Metropolitan Tabernacle.*—The ordinance of believers' baptism has been frequently and very prominently brought before the public since the opening of this large and commodious building. One Thursday in March, forming a part of the opening service, Mr. Spurgeon immersed nineteen believers upon a profession of their faith in the Son of God, and received them into the church on the first sabbath in April. During the months of April and May, he had the pleasure of baptizing twice a week on several occasions, (though almost too much for his physical strength,) and the result was, that on the first Lord's-day in June, Mr. S. had the pleasing duty of receiving into the church, by the right hand of fellowship, one hundred and twenty two persons, who had first given themselves to the Lord, and then to one another, according to the will of God. On Thursday evening, June 13, Mr. Genders, pastor of the recently formed baptist church at Wandsworth, also baptized twelve in the Tabernacle. Thus the Head of the Church is in a peculiar manner continuing to smile upon the labours of our beloved minister, by bringing souls out of darkness into His marvellous light, and enabling them to embrace the ordinances of the gospel. D. E.

Church Street, Blackfriars Road.—On the first sabbath in June, Mr. Barker gave the right hand of fellowship to three disciples of Jesus, baptized by him on the previous Thursday evening. One was the wife of our sabbath school superintendent; the other two were young men, teachers in the school, one formerly a scholar. At our last church meeting, eight sabbath scholars were proposed for membership. G. S.

WEYMOUTH.—Having been a reader, and a student too, of your pages for sixteen years, I wish to state that we have lately shared in the gracious influences of a revival. Our pastor, the Rev. I. Birt, a grandson of the late well-known veteran of the same name, having baptized twelve candidates, and shortly after twelve more; the services attracted many, and among others several young people from the Independents, some of whom were afterwards baptized. This circumstance led to an invitation from the Independent minister to various young persons to talk about baptism, and two or three of us attended. Would you like a copy of the dialogue which took place? for we recorded it.* I may further add, that there is now much inquiry here concerning "this way" of baptism, and the result has been, that already Churchmen, Independents, and Wesleyans, have been convinced and baptized in the "good old way." We shall soon baptize again, and we must follow up the work by having a good parcel of your best tracts on the subject. T. W.

ARNOLD, *near Nottingham.*—Six young followers of Jesus were baptized on the first sabbath morning in June, and were received into the church the same evening. It was an interesting scene, and very affecting. Since then, ten more have offered themselves for baptism. This very much gladdens our hearts. M. G.

COLERAINE, *Ireland.*—Since the settlement of Mr. T. W. Medhurst over the baptist church at Coleraine, in September, 1860, the blessing of the Lord has been largely enjoyed. Two new vestries have been erected behind the chapel for baptizing purposes, and a platform placed in the room of the pulpit. Nearly every fortnight, the waters of baptism have been moved. Mr. Medhurst has baptized thirty-three in the space of eight months, five of whom are converts from popery. The Presbyterians in this part of Ireland are very much opposed to the "dippers," as they contemptuously call them. All who join the baptist denomination have to take up a real cross, and suffer as much persecution as the opponents to simple truth can legally inflict. A few hundred of your tracts on baptism would do us immense good, and would enlighten the people on some dark passages in the "Assembly's Catechism, *without proofs.*" C. N.

PADIHAM, *Lancashire.*—I have much pleasure in telling you that on Lord's-day, May 19, after an able sermon on the words, "What God hath joined together, let no man put asunder," eight disciples were buried in the watery grave of the Redeemer. One was the teacher of the British Girls' School; another was the sister of the teacher of the Boys' School; both the fruits of our last baptism. The latter had been a member of the New Connexion of Methodists; all the rest were from the sabbath school. Our place was again crowded, the ceremony very solemn and impressive, and many of the congregation were much affected. A. B. B.

NEWCASTLE-ON-TYNE, *Bewick Street.*—In Newcastle, as elsewhere, there has been evinced of late an increasing anxiety about spiritual things; and this church, among others, has experienced a large addition to its numbers during the past few months. We have received, since the 1st of November, 1860, up to the present time, by baptism, forty-four; by restoration, five; and from other churches, ten; making a total of fifty nine. S. C.

WOLVEY, *Warwickshire.*—On Lord's-day morning, May 23, Mr. R. J. Langridge, of Nuneaton, preached; after which, he baptized eight disciples, four of whom were from Chilvers Coton, and four from Wolvey. These were all added to the respective churches, in which a good work is now doing.

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* Yes: we should.

Rawden, *near Leeds*.—On sabbath evening, May 19, our pastor, Mr. Holmes, immersed eleven young persons, one of whom was a member of the Wesleyan New Connexion and a local preacher. The chapel was crowded, and many went away unable to gain admission. Mr. H. delivered an address on "Who and what are the Baptists?" Our Wesleyan friend also stated his reasons for thus avowing his attachment to Christ by baptism. Most of the candidates were from the sabbath school, from which, during the last three years, no less than twenty-five have been thus added to the church.

J. K.

Coalville, *Leicestershire*.—The good work of conversion yet goes on. Mr. Cholerton, our pastor, baptized four disciples in February, five in March, and fifteen on the first sabbath in June, all of whom were added. The services were refreshing seasons. We have more candidates, and many inquirers. I may add that Thomas Cooper, the lecturer, preached our school sermons in April, when we obtained thirty-two pounds; and the Bazaar for our new chapel realized sixty pounds. Truly, "the Lord hath done great things for us whereof we are glad!"

J. G.

Market Drayton.—Mr. Burroughs, our minister, baptized a young woman in the river Tern, June 2. This friend walked six miles that morning, in order to obey the Lord in this ordinance. The spectators were orderly and attentive. Accommodations for changing clothes were kindly provided by E. Ryley, Esq., as in December last. In the evening of the same day she was received, and then went home rejoicing, followed by many prayers for her welfare. S. A.

Lockerly, *Hants*.—Our pastor, Mr. J. R. Parker, has baptized, in addition to twelve in September last, on March 3, five; on April 7, five; and on May 21, five. We are pleased to say, that a deep and extensive awakening is going on, and many are preparing to enter the fold of Christ. One of these baptized was over seventy years old. God has lately greatly blessed us; to his name be the praise!

C. S.

Windsor, *Victoria Chapel*.—Four believers in the Lord Jesus Christ, three of whom were from the sabbath school, were baptized by Mr. Lillycrop, on Lord's-day April 21st. Others are now prepared to follow their example.

Cinderford, *Gloucestershire*.—Mr. Prees, our minister, baptized six followers of the Lamb in April, and seven in May; four of the latter were sabbath scholars, the oldest not fifteen, and the youngest was the great grand-daughter of the late venerable and pious Thomas Ewen, General Baptist Minister, of March, in Cambridgeshire. "Instead of the fathers shall come up the children." T. W.

Leeds, *South Parade*.—Five young persons, four of whom were connected with the Woodhouse Carr sabbath school, were baptized on profession of their faith in the Redeemer, on the first Lord's-day in June, by Mr. Edwards, who exhorted them to cleave to the Lord with full purpose of heart.

Call Lane.—On Thursday evening, June 13, three believers in Jesus were baptized by Mr. Tunnicliffe, two of whom were formerly connected with the Wesleyans. J. S.

Kirton Lindsey.—On Wednesday evening, April 17, two candidates professed their allegiance to their divine Lord and Master by baptism. They were teachers in the sabbath school, one of them being the secretary. They were admitted into our fellowship. T. D. C.

Olney, *Bucks*.—Our pastor, Mr. F. Timmis, baptized six candidates on the last Lord's-day in March; and six more on June 2. They were all added to the church. May they be faithful unto death, and then join the church triumphant!

R. P.

Woodborough and Calverton, *Notts*.—On the last sabbath in May, five candidates were immersed by Mr. Ruff; the pastor, Mr. W. Wallis, preaching on the occasion.

Donington, *near Louth*.—Two believers in the Saviour were immersed by our pastor before a large and attentive congregation, on Lord's-day, June 16th.

WALES.

Cardiff, Bethany.—After a discourse by Mr. Ekened, from Berkshire, he immersed one young man and two sisters, daughters of one of the members, June 2. They were all added to the church. On Wednesday evening, June 5, the Plymouth brethren immersed nine males and sixteen females; four of them were from one family, three sisters and a brother, all quite young, the children of pious parents, the only ones in a large family who had not till then made a public profession of their attachment to Jesus. Several of the others had been notorious characters, but were brought to think seriously about their souls' salvation through the instrumentality of Mr. William Carter, from London, who has been holding revival meetings here. Mr. C. has been the means of doing much good, especially among that class of persons who are not in the habit of attending a place of worship, but who were induced to go and hear him from curiosity, it having been reported in the town that he had once been a chimney-sweep, and, consequently, the Town Hall was crowded to excess.

J. J.

Aberdare.—On the afternoon of Lord's-day, June 16, Mr. T. Price, after a short sermon in the open-air, near Bethel, one of our sabbath school stations, led into the water and immersed two young men. This was our last baptism before our Annual Association, and made eighty-four during the associational year, bringing up the number of members in our church to nine hundred and one—a noble band fighting for the King of Zion. Our sabbath schools number 111 teachers and 1,063 scholars. We have many yet waiting to be baptized.

Merthyr Tydvil—Abercanaid Chapel.—Mr. Evans, our pastor, immersed six believers on profession of their faith in our Lord Jesus Christ, May 12. Two were an aged man and wife. They had been constant hearers of the Gospel; the man was a teacher of a Bible class, but had never until that day denied himself and taken up his cross and followed Christ. On June 9, Mr. Evans immersed, at the same place, five more, all from the sabbath school. May they all, by the grace of God, hold fast their profession! The weather, on this occasion, was very wet, the rain pouring down in torrents, but the assemblage bore it with the greatest calmness until the service concluded.

J. S. C.

Pembroke.—Three young females were baptized here by our pastor, Mr. Davies, on sabbath evening, May 26. One was the subject of continued prayer, having long caused much unpleasantness in the family circle, but now fills her parents hearts with joy, for the change that has been wrought in her. To God be all the glory! May God preserve them all through the slippery paths of youth, and ultimately bring them to glory, honour, immortality, eternal life. D. E.

Swansea, Mount Pleasant.—On the first Lord's-day in May, our pastor, Mr. C. Short, immersed ten believers in the Holy Saviour. May they yet be diligent to make their own calling and election sure.

T. W.

TODDINGTON.—In our last, page 189, for "our pastor, Mr. G. A. Willis," read, "Mr. G. A. Willis, assistant in the pastorate to Mr. W. Wood."

BIRMINGHAM.—W. G. has sent us a report but has not mentioned where it took place.

Baptism Facts and Anecdotes.

REPLY TO WESLEYAN TEACHING ON BAPTISM.

We now give the remainder of the quotation from Dr. Wayland, as a further reply to the article "I can't find it in the Bible" from the Wesleyan *Christian Miscellany*. Our readers would observe that the main argument of the writer of that article was grounded, as usual, on circumcision. Dr. W. here exposes its sandy foundation, and advances additional reasons why we do not baptize infants. These quotations from his work do not meet all the singular reasons which the writer in the *Miscellany* advanced on behalf of infant baptism, but they lay hold of the main points, and as for the rest, we feel sure that our readers would easily detect their fallacy.

Dr. W. says:—But we are told that we ought to baptize our children, because baptism came in the room of circumcision.

To this, again, we reply, we do not find this asserted anywhere in the New Testament. We see no ground for even an inference that this is the case. And even were there ground for an inference, we dare not, on our inference, command as a precept of Christ what he has never commanded. The worst corruptions of the Romish church are founded on precisely such inferences. We, as Protestants, hold this to be a sufficient reason why we cannot conform to the opinions and practice of our brethren of other denominations in this matter.

But we go further. If baptism took the place of circumcision, it must have taken that place either in a *physical* or *spiritual* sense. If in a *physical* sense, it must follow the same law, and be attended by the same consequences. Thus, every Hebrew was commanded to circumcise his children, and every christian parent, it is said, in the same manner is commanded to baptize his children. But the child thus circumcised was at once a member of the Jewish church, entitled to all its ordinances. The church of the Old Testament was an hereditary church, —it followed directly in the line of blood. If, in this sense, baptism came in the room of circumcision, then the church of Christ is an hereditary church, and all the children of the members of a church, and their descendants for ever, are members of the church of Christ, just as Jews are at the present day, by descent, members of the Jewish church.

If it be said that baptism takes the place of the Abrahamic covenant, we reply in the same manner,—If it is governed by the same law, then not only a christian's children, but all the males in his family must be baptized; and they and their posterity are, by natural descent, members of the church of Christ. If, however, it be said, that baptism takes the place of circumcision in a *spiritual* sense, then hereditary descent is thrown out of the question. Abraham is the type of a believer. Every true *believer* is a *child* of Abraham, and is, *for this cause*, entitled to baptism. "If ye be of faith, then are ye Abraham's children according to the promise." To this doctrine we do not object. It is what we believe, though we suppose ourselves to have a much more direct way of arriving at the same conclusion.

If it be urged upon us that infant baptism is spoken of by the writers of the second or third century, we are willing to grant all on this subject that can be legitimately proved; but we cannot fail to observe, that among the early writers it rests not on the command of Christ, but on the doctrine of the necessity of baptism to salvation. We reject the foundation and the superstructure that is built upon it. Besides, what error is there, either in doctrine or practice, that cannot be supported on the same authority? If we go beyond the New Testament for our authority in matters of faith or practice, where shall we stop short of all the errors of Romanism? The ground on which the argument for infant baptism is frequently founded is, as it seems to us, large enough to sustain the doctrine of extreme unction, the various orders of the priesthood, auricular confession, and the most corrupt errors of the Catholic church.

And finally, we seriously believe that the general tendency to hereditary membership has been the great curse of the Christian church. This has laid the foundation of established and national churches, and its universal result must be, in a few generations, to break down all distinction between the church and the world. If the principles on which infant baptism is founded be carried to their true result, they must inevitably end here. *We* believe in a spiritual church, and we would exclude from it everything that does not worship God in spirit and in truth. The reason why infant baptism, in this country, does not work out these results is, in our opinion, that the principles on which the practice is founded, are not carried to their legitimate consequences. We think our brethren are, in these respects, inconsistent with themselves. We rejoice that they are so, for it is infinitely better to be inconsistent in doing right, than consistent in doing wrong.

Such are some of our reasons for differing from our brethren of other denominations on the subject of baptism. We baptize by immersion because we believe it was so commanded. We do not baptize infants, because we find for such an ordinance neither example nor command in the New Testament. And still further, in the case of infants, as neither the manner of the act, nor the spiritual exercises essential to the act, as we understand it, are present, we do not perceive how we can recognize such an act as the baptism of the New Testament.

For this reason we were formerly designated Anabaptists. We baptize those who have been sprinkled in infancy, because we do not consider them to have been baptized. We consider ourselves not to *baptize again*, but to baptize those who have never yet submitted themselves to this ordinance. So with respect to restricted communion, the doctrine held by most baptists in this country. We, with most other denominations, believe that a person must be baptized before he is admitted to the ordinance of the Supper. If, then, we do not admit to the table of the Lord those whom we do not believe to be baptized, we do precisely the same as our brethren who differ from us. The question may yet be raised among us all, whether this is the true limit to communion: but as we hold it in common with our brethren of other christian denominations, it is a general question, in which we are no more interested than others.

These remarks are not made in the spirit of controversy. Inasmuch as inquiry is frequently made respecting our views on these subjects, it has seemed proper, in a plain manner, thus to set forth what we believe is commonly received among us. As we differ from the greater part of the christian world in these respects, it is well that the reasons of this difference should be distinctly seen. We believe that we act conscientiously. We freely concede the same belief to others. We will co-operate with them in all that does not compromise fidelity to the Master. We can go no further, nor should they require it of us. We are by no means particularly anxious to propagate our sentiments. We freely and frankly bear our testimony to what we believe to be the truth, referring those who differ from us to the teachings of Christ and his apostles for our justification. We believe the points of difference to be important in themselves, but vastly more important on account of the principles which they involve. To us they seem to hold a place among the corner-stones of Protestantism.

Sabbath Schools and Education.

A GRATEFUL SABBATH SCHOLAR.

After nearly fifty years acquaintance with the work of sabbath school tuition, its wearying labours, and frequent discouragements, relieved now and then by instances of success and grateful acknowledgements, we cannot but feel considerable sympathy with those generous and noble-minded individuals, of both sexes, who are engaged, sabbath after sabbath, in the important work of training the young in the paths of virtue and religion; and knowing that, next to the approbation of God and their own conscience, nothing can be more calculated to cheer them than expressions of grateful acknowledgement from those on whose behalf they spent so much self-denial and patient labour, we are gratified in being able to produce another instance of gratitude from a sabbath scholar. This youth was taught in a sabbath school which the writer had erected in a populous part of a large manufacturing town, inhabited chiefly by the poorer classes. He was like many other poor rough boys when in the school, and gave more trouble than hope to the teachers. In the course of a few years he left the school, and little more was thought of him until he penned the following lines and sent them by post to the writer. He says:—

"Dear Sir,—It is with grateful feelings that I thus address you; though no doubt by this time you would hardly recollect me except by name. Long time has elapsed since you was my kindest benefactor. I feel, sir, entirely at a loss to acknowledge my gratitude with that respect due to your kindness to me in times past. I may say, 'I feel what I can ne'er express, yet cannot all conceal.' Although my want of candour has long caused me to neglect what I feel to be a duty, I now present to you, in these few lines, my sincere thankfulness. I well remember, sir, what you frequently tried to impress upon my mind at the sabbath school; it was this, 'You must love Jesus Christ, or you will never be happy.' Yet it was not until of late that I experienced that love; for I have harboured in my mind different opinions. Yes, sir, I have been upon the verge of infidelity. I have doubted, nay affirmed, the untruth of the Holy Scriptures in public. But, by God's mercy, I was impressed by a few words dropped in due season, which were blessed by God to my heart, and which led me to seek the pardon of my sins through Jesus Christ; and now I thank his holy name for his grace and mercy shown to me, and ever pray for his spiritual guidance and direction while life and breath remain. Some time, if life and health permit, I shall call upon you, and tender my thanks more fully; but, sir, I am very bashful, or I should have called upon you before now. I am now engaged in sabbath school teaching myself."

Religious Tracts.

NOVEL WAY OF DOING GOOD.

Not exactly by means of tracts; and yet, as the book of God is made up of tracts, we place the following pleasing statement under this heading. In many parts of the liberated provinces of Italy the same plan is adopted with wonderful success.

"In the city of Ely, at the 'statutes,' a stall for the sale of bibles and testaments was set up, when the sales proved so encouraging that it was resolved to repeat the experiment at the fair. The sight of such a stall was quite a novelty here; and it was not a little interesting to listen to the remarks made by different observers. A policeman coming up to the man who had charge of the stall, said, 'If this had been placed here a few years ago, it would have been kicked about all over the market-place.' But now no rude speeches were heard, no opposition was manifested by any, not even by the poor song-singer who sung for hours, but could hardly dispose of a song. On the contrary, many were the exclamations of approval from people of all classes. Among the first was that of a country lad, who came up and said, 'Well, I've been all round to look at every stall; but I declare yours is the best stock in the market: I shall trade with you, I know.' And, drawing out his money, the little rustic paid the price, and carried away a gilt-edged copy of the precious word. The next was from a gentleman who halted to look, but who could only reiterate the sentiment of the country lad: 'Well, friend, you've certainly got the best stall in the fair.' Almost immediately after, another gentleman from the Corn Exchange said, 'Ah! those books are beautiful to look at; and they're precious within.'—'Buy my cakes!' exclaimed a man at the next stall, to a countryman as he passed. 'No!' was the gruff reply. 'Buy a Bible!' cried the active salesman, who stood next. 'Ah! that's worth having,' said the other; and the man paid down tenpence, and carried away his Bible. A Roman Catholic gentleman, an M.P., came up, and, looking earnestly at the books for a minute or two, said, 'You don't sell any, I suppose. The idea! Bibles and Testaments in a fair.' On being told by the stall-keeper that he he had sold three dozen that day, he was much surprised, and replied, 'Then the fair's going down!' and when a shilling Bible was shown to him, he admitted that it was wonderfully cheap. 'A Bible for eightpence, Ma'am!' cried the seller to a woman as she passed: she looked, and walked on, but, returning in a minute or two, purchased a copy for half-a-crown. A farmer, evidently much struck with the novelty of the sight, stood gazing for awhile in mute wonder; then, after sundry questions, took first one Bible and one Testament; but, soon coming back again, he bought two Bibles and three Testaments more. A mother and her little girl were also attracted by the sight of the books, when the latter was very anxious to have a fourpenny Testament. 'Well,' said the mother, 'if you spend it here, you'll have no money to spend in the fair.' The little girl, notwithstanding, pressed her request; the mother consented, and the little girl paid her fourpence, and carried away the Testament in triumph. Many other interesting cases might be mentioned; but the above are sufficient to show that the experiment was successful, and that the books proffered for sale were generally acceptable to the public.

The stall was set out only for three days; but during that time *one hundred and twelve Bibles and Testaments were disposed of.* Many more Testaments might have been sold, but unfortunately the stock at the Depôt was exhausted.

In the present instance, the market-master was consulted; and he kindly afforded every facility in his power, allowing one of the best sites in the market-place to be selected, and charging nothing for the occupation. The books from the Bible Depôt were allowed to be placed on the stall; and then, a suitable person being found to act as salesman, the simple plan was complete, and nothing remained but to dispose of as many volumes as possible. The stall-keeper received in payment three shillings a day for his services; and right glad was he at the success of his efforts. Right glad and thankful too were those who had originated the scheme.

The question naturally arises—Why should not every fair in the United Kingdom have the Bible-stall standing there as a testimony for God, and for religion amidst the aboundings of worldliness and vice?"

Intelligence.

BAPTIST.

Ireland. *New Baptist Chapel, Rathmines, Dublin.*—The building erected by the friends who have been here gathered into christian fellowship, with the Rev. John Eustace Giles as their pastor, is one of remarkable convenience and simple beauty. With the entire absence of all ostentation, there is a chasteness and propriety throughout the whole which calls forth universal commendation. Its situation has also been admirably chosen, being at a convenient distance from the neighbourhoods of Rathmines, Rathger, and Harold's Cross. In the morning of Thursday, June 6th, at eight o'clock, a meeting for prayer was held. The pastor presided, and among others who led the devotions were the Rev. J. G. Manley, secretary of the Irish Congregational Home Mission, and the Rev. Dr. Kirkpatrick, of the Presbyterian Church. At half-past nine a large company sat down to breakfast which had been prepared in the hall hitherto used as the temporary place of worship. Great taste had been exercised in the decoration of the room, which in the course of the proceedings was very pleasantly and gratefully acknowledged. Among other persons present were the Revs. J. E. Giles, in the chair; C. J. Middleditch; Dr. Kirkpatrick, of Dublin, and Henderson, of Armagh (Presbyterians); J. White (Wesleyan); Messrs. Silly, G. Manley, D. Harding (Independents); and W. L. Giles, of Abbey Street, Dublin. After breakfast several addresses were delivered, and the company then adjourned to the new chapel, which in accordance with general usage in Ireland, is called the baptist church. After a hymn of solemn praise, the Rev. Dr. Urwick, Independent, of Dublin, read suitable portions of scripture, and offered the dedicatory prayer. A powerful and impressive sermon, which excited great interest, was preached from Acts i. 9, by the Rev. John Hall, Presbyterian minister of Mary's Abbey, Dublin. The service was closed with prayer by the Rev. Mr. Harding. In the evening the scriptures were read and prayer offered by the Rev. Mr. Stevenson, Presbyterian minister of Rathmines, after which the Rev. J. D. Smith, of Kingston, delivered a very effective and solemn address from John iii. 16. The Rev. C. J. Middleditch offered the closing prayer. The congregation in the morning was large, every part of the commodious chapel being well filled; and in the evening every available place was occupied by a numerous congregation, many of whom were not able to obtain seats.

The Baptists in York. "A York baptist" says:—"In this ancient city of York *no* baptist cause exists at present. I believe it is now upwards of fifty years since a small cause was sustained here, but why it declined and became extinct I have not been able to obtain any satisfactory information. Other denominations are well represented here. The number of churches belonging to the State, exclusive of the Minster, are twenty-five, but the greater part of them will hold only small congregations; the Independents have two chapels, one of which will seat about 1,200, and the other 1,700 persons; the Wesleyans have three chapels, one having room for 1,200, and the other two about two 2,000 each; New Connection, two chapels; United Methodist Free Church, one; Primitive Methodist, one; the Friends, one; Plymouth Brethren, one; Unitarian, one; and the Romanists two chapels; some of these hold less than 500, others under 1,000, and none of them more than 1,500. The population in 1851 was 36,302, this year it is 40,151, and during that period two of the churches and three of the chapels have been erected. There are, I doubt not, a goodly number of baptists in York, and often have I heard regret expressed for the absence of an interest here. It certainly does appear somewhat strange that though the churches in the county are numerous and many of them wealthy, that no attempt should have been made in recent years to establish one in so important a place. What have the Yorkshire baptists been about that they have not attended to this subject? In consequence of this, the other denominations are being frequently benefited by our accession; the majority, I apprehend, become connected with the Independents; and within the last five years, the period of my residence in York, both these churches have received several additions to their numbers because there is no church of their own faith and order for baptists to unite with. I know of about twenty persons who are either members or communicants with one of these churches, and I have reason to believe that, connected with the other, that number is exceeded.

Leeds, *Call Lane Chapel.*—In consequence of the New Corn Exchange being built in front of this ancient place of worship, it has been decided, with permission of the Trustees, to re-model the front of the building. This place of worship, the first Nonconformist chapel in Leeds, was built in 1691. Christopher Nesse, M.A., was the means of gathering the congregation. He was ejected from the Leeds Parish Church, where he had been the Lecturer. The Bartholomew Act obliged him to preach privately, and then the Five Mile Act banished him from the town. But when the times grew more favourable, he returned and preached in his own house. He died in London in 1705. The people in 1675, invited Thos. Whitaker to be their pastor. In 1683 Mr. W. was seized, and for eighteen months was imprisoned in York Castle. During the whole of his confinement, he every week wrote out and sent his flock the sermons he would have preached had he been present with them. He was minister thirty-five years, and truly evangelical in doctrine. His successors were Messrs. Moult and Whitaker, son of the former pastor. The latter preached here upwards of fifty years. Messrs. Bowden, Carpenter, and Crawford, followed. The church and congregation met at a public tea, after which a large meeting was held. Mr. Tunicliffe, the minister, presided. The meeting was addressed by Messrs. Beevors from Bradford, Stutterd, Smith, and Taylor, when about £200 was obtained towards the expences. J. S.

[We deem it necessary to explain that the congregation of this place became Unitarian during the past century. A few years ago they built a new place of worship, and offered the gratuitous use of the old place to the General Baptists, who now occupy it.]

Llangollen.—May 13 and 14, special services were held at this place, on the occasion of the opening of the new baptist chapel. The ministers who officiated were the Revs. W. Thomas, Liverpool; H. Jones, Ruthin; J. Robinson, Llansilin; and J. R. Morgan, Llanelly, Carmarthen. The chapel is one of the best in North Wales. Above £100 was collected on the opening day. We congratulate Mr. Prichard on the success which has attended his ministry. When he settled here in 1823, the members were only twenty five; now they number more than 200. The following Thursday evening, the Rev. J. R. Morgan delivered a most excellent lecture on "Many Sorts of People." The old chapel will belong to the English Baptist Church henceforth.

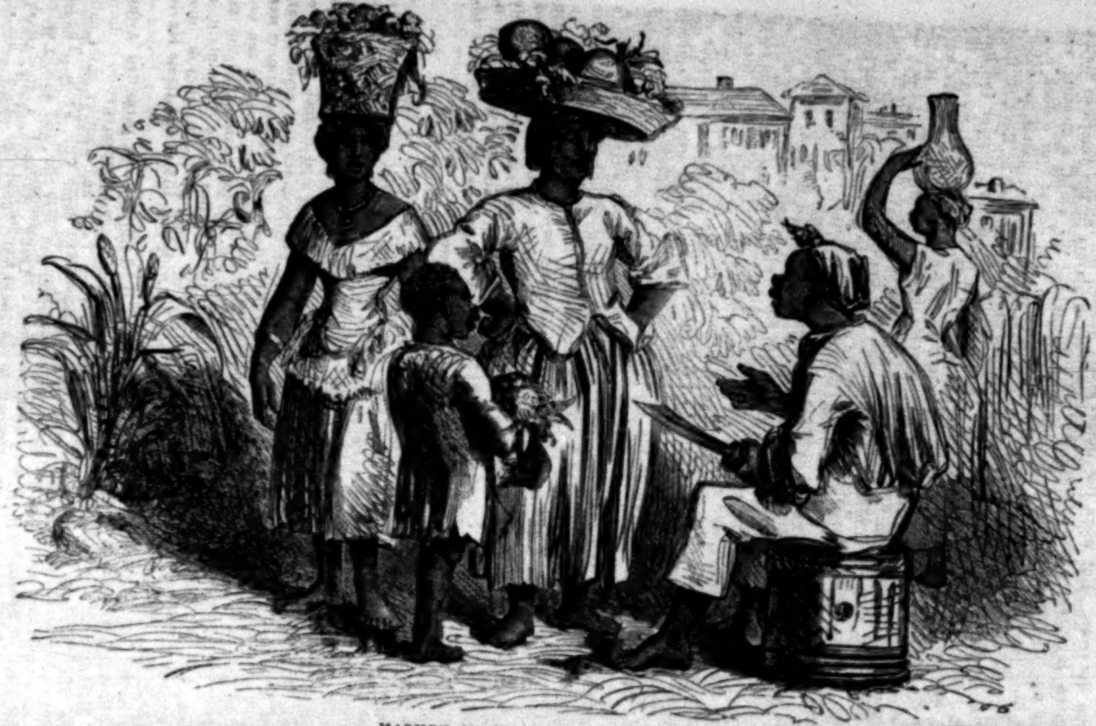
John Bunyan.—And so the twelve years baptist prisoner of the old Bedford bridge gaol is, at last, to have a public monument; A meeting having been lately held in London, the Earl of Shaftesbury in the chair, to carry out this object! It is proposed to place a characteristic statue of the "mighty dreamer" in a conspicuous London thoroughfare. Bunyan's arm chair was brought into the meeting, but it remained empty, for the noble Earl declined the honour of occupying it after such a man. John dreamed many things, but he never dreamed that in 200 years he would receive such an honour!

Trinity Chapel, Newington.—Pursuant to the recommendation of the London Board of baptist ministers, that special prayer should be made on June 3rd for the abolition of slavery in the American States and throughout the world, a meeting was held here, on that day at four o'clock p.m. The Rev. W. H. Bonner, pastor, presided, and the devotions were led by Revs. G. Rose and E. Mathews, and Mr. Cooper and Rev. T. Jones. Tea having been served, the exercises were continued. Addresses were delivered by the pastor, Revs. W. Barker and E. Mathews, Mr. J. A. Horner, Rev. T. Jones, Mr. E. Burr, and Revs. Mr. Mules and T. Kinnaird (a gentleman of colour from Canada). The points embraced were—the relation of the Gospel to the anti-slavery reform—the rise and progress of the slave power and of the anti-slavery movement—the probable effects of the war on the slave system—the cotton question—the duty of British churches to disfellowship slaveholders and their apologists, in favour of which proposition a vote was taken, which was unanimous—the sufferings of the American slaves—and the condition of the refugee slaves in Canada. At intervals there was a pause in the discussion, and prayer was offered for the emancipation of the slaves.

Stratford-on-Avon.—On this classic ground—the birth-place and burial-place of Shakespear—the foundations of new sabbath school rooms were laid on May 29th, when some very interesting services were held. The expense will be about £400, more than half of which has been raised.

Removals.—Mr. W. E. Archer, of Spaldwick, to Sutton-in-Craven, Yorkshire.—Mr. J. P. Williams, of Cwmtwrch, to Soar, Rhymney.—Mr. J. P. Williams, Blaenywaen, to Carnarvon.—Mr. D. Edwards, of Beaufort, to Salem, Ystalyfera.—Mr. Giles Hester, of Long Sutton, to Woodgate, Loughborough.—Mr. J. P. Barnett, of Penzance, to Circus Chapel, Birmingham, Mr. J. J. Brown and his friends being about to remove to the new chapel, Bristol Road.—Mr. T. Rhys Evans, of Usk, to Countesthorpe, near Leicester.—Mr. Joseph Williams, of Haverfordwest College, to Athol Street, Liverpool.—Mr. S. Cowdy, of Leighton, to Arthur Street, near Camberwell Gate.

Recognitions.—Dr. Bannister, late of Berwick-on-Tweed, over the first baptist church at Sunderland, April 30th.—Mr. R. Lloyd, at Penyrheol, Breconshire, May 1st.—Mr. E. Dennett, late of Truro, as co-pastor with Mr. Joshua Russell, at Lewisham Road, Kent, May 29th.—Mr. John Jones, late of Conway, at Pandy and Havelidan, May 28th and 29th.—Mr. A. J. Morton, of Pontypool College, at Zion, Brynmawr, May 27th.—Mr. Frederick Evans, of Pontypool College, at Llangynidr.



MARKET SCENE, NASSAU, BAHAMAS.

MISSIONARY.

BAPTIST MISSION TO CHINA.

THE Rev. H. Z. Kloekers visited Nankin, the seat of the rebel power, in company with the Rev. Griffith John, of the London Mission, and two Chinese gentlemen. His Journal of the visit has been received, and the following sketch of his journey has been furnished to us from the Mission House.

"He left Shanghai on November 6th, having for his companions the missionary already mentioned, and Messrs. Lai-Sime and Yung Wing, two gentlemen of Chinese origin, but educated in America. The suburbs of Shanghai were in a very ruinous condition, and but few boats were visible on the river. They arrived at Kwen-wang about ten in the evening. Here there were many boats, but the people exhibited many signs of fear at their approach—the effect of war and the inroads of pirates, who a short time before had infested the river. As they lay at anchor at the entrance of the lake they were about to cross, they heard a cannonade in the distance. On the lake during the next day's voyage they met numerous boats, some laden with the coffined dead, others bearing away their owners with their families to a place of refuge. The country lay desolate around them. Here they met their first specimen of the Revolutionists, who appeared to be wild and reckless men—formidable indeed to the Imperialists, but cruel to the people. The country continued to present a devastated and uncultivated appearance all the way to Soochow. At a village in the hands of the insurgents, where they stopped for a short time, they learned that when their power was acknowledged, neither cruelty nor injustice was permitted. The village had been partly burnt during the war, but was again pretty well inhabited, and the houses were under repair. Tribute was paid to the chiefs at Soochow, and justice done whenever asked for. 'They had no civil officers among them, but the leading families were the responsible people.' From which it would appear that the new system has not yet succeeded in thoroughly organising itself. No business was going on, and food was dear.

Making their way early in the morning of the 9th, through various distractions, as junks sunk in the stream, others filled with armed men, and much rubbish, they landed at the city, and were admitted to an audience with Lien Tajin, a tall, well-proportioned man, dressed in red-silk, and speaking the Canton dialect. Conversation was difficult, as neither of the missionaries understood that dialect, and the chief did not seem much disposed to free communication. He gradually, however, relaxed, and his questions exhibited a good deal of shrewdness on political and military subjects. He explained why the Revolutionists had left Hang-kow after taking it, and also the position of the Imperialist armies. He expressed much pleasure at the success of the allies in the north, and was anxious to know whether the English and French would not help the Revolutionists against their common enemy. Much could not be learnt of his religious opinions; but the missionaries were pleased to find that the Bible was his frequent companion. It lay open on the sofa, on which he passes the greater part of the day, in the hall of audience. He said that the way to Nankin was quite open. 'All was in the hands of the Gjoong-de,' or brethren, as they call their soldiers. From the great pagoda, which they were permitted to ascend, they had a view of the entire city. 'A sad spectacle it was. A city formerly teeming with life, renowned for its riches and beauty, was now lying, far more than half of it in ruins. A few soldiers were visible; but what are 20,000 in a city that once contained 700,000 or 800,000 people. No open shops, except those from which the inhabitants had disappeared; no boats, and scarcely any sounds but those of guns being tried, and the axe of him who had to build defences.' In traversing the streets they witnessed much misery, and at one temple they met with a priest who told them that he was the only one saved out of a hundred who served in it. All the gods were destroyed, and his trade was gone.

Difficulties with their boatmen delayed them another day; but at length, with a passport from the chief and some presents of food, they set off on the morning of the 11th, for Oosih. Still there was desolation on both sides of the canal; but the remaining inhabitants seemed to feel themselves in perfect safety under the revolutionary government. In the distance farmers were employed as usual in cultivating the soil. At Oosih the Taeping guard called the missionary party brethren, and the captain invited them to supper. This they declined, but left with him Bibles and tracts for distribution.

On the 14th they were permitted to enter the city, and received an invitation to dinner with Ling Tajin and another chief called Tseng, of the same title, Froh. The conversation was very free, and chiefly on religion. Tseng exhibited a good deal of geographical knowledge about his own country, which *was*, and *still is* to be, conquered. He also seemed to have a good deal of military skill. He gave the missionaries a sketch of the history of the movement, an account of the siege of Nankin by the Imperialists, and their discom-